Resource Materials

Justice, Peace and the Integrity of Creation

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

September 1987

Dear friends,

We are sending enclosed a set of documentation related to the process of mutual commitment to Justice, Peace and the Integrity of Creation (JPIC).

It is meant to be used by people engaged in the churches' educational ministry, animators, leaders of local congregations and groups etc. Needless to say that these are resource materials for background information and for stimulating discussions, and by no means replace any specific or more localized papers that speak directly of the local situation.

The office in Geneva is planning to send you three times a year, in between issues of the FORUM Newsletter on JPIC, materials centred on different issues related to the JPIC process. Should your church produce any materials that you want to be spread around the WCC constituency, we would be glad to include them as part of our mailing. Future issues will be focussing on:

- Covenant/covenanting
- Justice
- Peace
- Integrity of Creation

featuring also bible studies on these concerns.

This first issue contains what has been described as some basic background materials, in historical perspective. They include:

1.1. - The call for a Universal Council of Peace, that Dietrich Bonhoeffer made, already in 1934, in Fanö, Denmark, entitled "The Church and the Peoples of the World".

1.2. - Excerpts from the WCC VI Assembly's (1983) call and message, entitled "Echoes from Vancouver".

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1.3. - One of several responses to the Vancouver call, made by Carl F. von Weiszäcker, entitled "On a World Convocation on Justice, Peace and the Integrity of Creation - 4 Theses".

1.4. - A paper by Ninan Koshy, giving an overview of the ecumenical social thought and action starting with the 1925 Stockholm Conference, entitled "The World Council of Churches and Justice, Peace and the Integrity of Creation".

1.5 - A document by Preman Niles, outlining the presuppositions and style of the work of JPIC, entitled "Comments and Presuppositions and Style of Work of Justice, Peace and the Integrity of Creation (JPIC).

1.6. - A working paper with the communication from the Glion Consultation on JPIC (1986) and resolutions from the last meeting of the WCC Central Committee (1987)

1.7. - Two liturgies of Justice and peace, put together by people from the Philippines.

1.8. - A list of publications available on the subject of Justice, Peace and the Integrity of Creation, entitled "Additional Bibliography".

Your comments, suggestions and proposals for future mailings are most welcome. Feel to write to us.

With all blessings, I am,

Sincerely yours,

Rev. Carlos A. Sintado
Executive Secretary for
Development Education

Enc.

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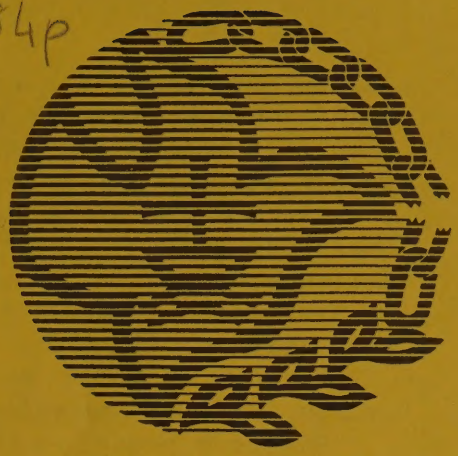

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Resource Materials 1.1

THE CHURCH AND THE PEOPLES OF THE WORLD

Dietrich Bonhoeffer

"I will hear what God and the Lord will speak: for he will speak peace unto his people, and to his saints" (Psalm 85, 9). Between the twin crags of nationalism and internationalism ecumenical Christendom calls upon her Lord and asks his guidance. Nationalism and internationalism have to do with political necessities and possibilities. The ecumenical Church, however, does not concern itself with these things, but with the commandments of God, and regardless of consequences it transmits these commandments to the world.

Our tasks as theologians, accordingly, consists only in accepting this commandment as a binding one, not as a question open to discussion. Peace on earth is not a problem, but a commandment given at Christ's coming. There are two ways of reacting to this command from God: the unconditional, blind obedience of action, or the hypocritical question of the Serpent: "Yea, hath God said...?" This question is the mortal enemy of obedience, and therefore the mortal enemy of real peace. "Hath God not said ? Has God not understood human nature well enough to know that wars must occur in this world, like laws of nature ? Must God not have meant that we should talk about peace, to be sure, but that it is not to be literally translated into action ? Must God not really have said that we should work for peace, of course, but also make ready tanks and poisonous gas for security ?" And then perhaps the most serious question: "Did God say you should not protect your own people ? Did God say you should leave your own a prey to the enemy?"

No, God did not say all that. What He has said is that there shall be peace among people - that we shall obey God without further question, that is what God means. He who questions the commandment of God before obeying has already denied God.

There shall be peace because of the Church of Christ, for the sake of which the world exists. And this Church of Christ lives at one and the same time in all peoples, yet beyond all boundaries whether national, political, social, or racial. And the brothers and sisters who make up this Church are bound together, through the commandment of the one Lord Christ, whose Word they hear, more inseparably than people are bound by all ties of common history, of blood of class and language. All these ties, which, which are part of our world, are valid ties, not indifferent; but in the presence of Christ they are not ultimate bonds. For the members of the ecumenical Church, in so far as they hold to

Christ, His word, His commandment of peace is more holy, more inviolable than the most revered words and works of the natural world. For they know that who is not able to hate father and mother for His sake is not worthy of Him and lies if he calls himself after Christ's name. These brothers and sisters in Christ obey His word; they do not doubt or question, but keep His commandment of peace. They are not ashamed, in defiance of the world, even to speak of eternal peace. They cannot take up arms against Christ himself - yet this is what they do if they take up arms against one another !

Even in anguish and distress of conscience there is for them no escape from the commandment of Christ that there shall be peace.

How does peace come about ? Through a system of political treaties ? Through the investment of international capital in different countries ? Through the big banks, through money ? Or through universal peaceful rearmament in order to guarantee peace ? Through none of these, for the single reason that in all of them peace is confused with safety. There is no way to peace along the way of safety. For peace must be dared. It is the great venture. It can never be made safe. Peace is the opposite of security. To demand guarantees is to mistrust, and this mistrust in turn brings forth war. To look for guarantees is to want to protect oneself. Peace means to give oneself altogether to the law of God, wanting no security, but in faith and obedience laying the destiny of the nations in the hand of Almighty God, not trying to direct it for selfish purposes. Battles are won, not with weapons, but with God. They are won where the way leads to the cross. Which of us can say he or she knows what it might mean for the world if one nation should meet the aggressor, not with weapons in hand, but praying defenceless, and for that reason protected by "a bulwark never failing" ?

Once again, how will peace come ? Who will call us to peace so that the world will hear, will have to hear ? So that all peoples may rejoice? The individual Christian cannot do it. When all around are silent, he can indeed raise his voice and bear witness, but the powers of the world stride over him without a word. The individual Christian, too, can witness and suffer - oh, if it only would. - but it also is suffocated by the power of hate. Only the one great Ecumenical Council of the Holy Church of Christ over all the world can speak out so that the world, though it gnash its teeth, will have to hear, so that the people will rejoice because of the Church of Christ in the name of the Christ has taken the weapons from the hands of their children, forbidden war, and proclaimed the peace of Christ against the raging world.

Why do we fear the fury of the world powers ? Why don't we take the power from them and give it back to Christ ? We can still do it today. The Ecumenical Council is in session; it can send to all believers this radical call to peace. The nations are waiting for it in the East and in the West. Must we be put to shame by non-Christian peoples in the East ? Shall we desert the individuals who are risking their lives for this message ? The hour is late. The world is choked with weapons, and dreadful is the distrust which looks out of all men's eyes. The trumpets of war may blow tomorrow. For what are we waiting for ? Do we want to become involved in this guilt as never before ?

What use to me are crown , land, folk and fame ?
They cannot cheer my breast.
War's in the land, alas, and on my name
I pray no guilt may rest. M. Claudius

We want to give the world a whole word, not a half word - a courageous word, a Christian word. We want to pray that all this word may be given us, today. Who knows if we shall see each other again another year ?

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Resource Materials 1.2

ECHOES FROM VANCOUVER (1983)

Report of the Assembly's Programme Guidelines Committee

Growing towards Justice and Peace

"Jesus Christ is the life of the world. This life is to be expressed through justice and peace for the whole world and respect for the integrity of creation. Growth towards full ecclesial, spiritual, and political commitment to this expression by all member churches, in all their dimensions, should be one of the purposes of all programmes of the WCC. Justice, peace and the wellbeing of the whole creation are inseparable. Today confessing Jesus Christ the life of the world and living this confession in the world are embodied especially in worship, action, and reflection for peace and justice. The urgency of this situation calls for cooperation with all others who share the hope for a just and peaceful social order and the well-being of all creation and especially with those who confess and act in direct opposition to th powers of death".

Furthermore, it added under "Priority areas":

"To engage member churches in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of all creation should be a priority for World Council programmes. The foundation of this emphasis should be confessing Christ as the life of the world and Christian resistance to the demonic powers of death in racism, sexism, caste oppression, economic exploitation, militarism, violations of human rights, ant the misuse of science and technology. Ecumenicall study and action on the ecclesiological,

spiritual, and socio-ethical implications of this commitment process should be organized. New initiatives are needed to promote education for peace, justice and a caring attitude to nature. For this purpose, use should be made of earlier studies in Political Ethics; Violence and Non-violence; the programmes for Disarmament and against militarism and the Arms Race; the Church and the Poor; Faith, Science and the Future; the Community of Women and Men in the Church; the Programme to Combat Racism, the human rights programme and others pertinent to the concern. The links as well as tensions between the goals of justice, peace and the wellbeing of creation should be explored from biblical, socio-economic and political perspectives. Emphasis should be placed on the use and misuse of power. Contributions to understanding the fullness of life developed from the perspectives of children, young people and women should also be an integral part of this priority".

The Message from the VIth Assembly said:

We renew our commitment to justice and peace. Since Jesus Christ healed and challenged the whole of life, we are called to serve the life of all. We see God's gift battered by the powers of death. Injustice denies God's gifts of unity, sharing and responsibility. When nations, groups and systems hold the power of deciding other people's lives, they love that power. God's way is to share power, to give it to every person. Injustice corrupts the powerful and disfigures the powerless. Poverty, continual and hopeless, is the fate of millions; stolen land is a cause of bitterness and war; the diversity of race becomes the evil imprisonment of racism. We urgently need a new international economic order in which power is shared, not grasped. we are committed to work for it. But the question comes back to us, what of the Church ? Do we yet share power freely ? Do we cling to the wealth of the Church ? Do we claim the powerful as friends and remain deaf to the powerless ? We have tasks near home.

Injustice, flagrant, constant and oppressive, leads to violence. Today life is threatened by war, the increase in armaments of all sorts, and particularly the nuclear arms race. Science and technology, which can do so much to feed, clothe and house all people, can today be used to terminate the life of the earth. The arms race everywhere consumes great resources that are desperately needed to support human life. Those who threaten with military might are dealing in the politics of death. It is a time of crisis for us all. We stand in solidarity across the world to call persistently, in every forum, for a halt to the arms race. The life which is God's good gift must be guarded when national security becomes the excuse for arrogant militarism. The tree of peace has justice for its roots.

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On A World Convocation on Justice, Peace and the Integrity of Creation

4 Theses

Carl F. von Weizsäcker

I. Name and Cause

1. A world convocation of Christians for justice, peace and the integrity of creation shall be convened.

2. Humankind is currently in a crisis, the catastrophic climax of which probably still lies ahead. Therefore, determined action is needed.

3. The crisis is visible in the three subject areas justice, peace and nature. There are ethically supportable, politically realizable demands for action in these areas.

4. In regard to these three areas, a consensus of Christians and accord between the religions of the world is possible and imperative. An international, politically effective legal system shall be called for.

II. Justice

1. No peace without justice, no justice without peace. No justice without freedom, no freedom without justice.

2. Justice means legality, i.e. national and international law, including human rights, as well as social justice, without which the poor cannot make avail of their legal rights.

3. The convocation will wish to, and must, make concrete statements on topics such as racism, women's rights, the use of force, and unemployment.

4. .A common Christian social ethic is possible. An enforceable international economic order is politically necessary.

III. Peace

1. The time has come in which the political institution of war must, and can, be overcome.

2. The danger of a third world war has not been averted. Nuclear deterrence has given us a breathing space. But it is morally problematic and offers no permanent certainty. It did not prevent the over one hundred non-nuclear wars since 1945. Permanent peace can only be guaranteed politically, not technologically.

3. The convocation, if it sees its way clear to do so, must urgently call for a common policy between the superpowers on detente, disarmament, and economic and cultural cooperation.

4. A common Christian peace theology becomes possible now for the first time since 1700 years. Politically, the overcoming of war as an institution requires the nations' renunciation of their sovereign right to wage war.

IV. Creation

1. No peace among people without peace with nature. No peace with nature without peace among people.

2. It is untechnological conduct to realize everything that is technologically possible. At present, we are in danger of destroying the basis of existence of plants, animals, and humankind in the course of several decades.

3. The convocation will have to deal with the problems of international energy policy, agriculture, and the protection of the forests, especially in the tropics.

4. A science that is not responsible for its consequences and a technology that is not intentionally planned to tolerate errors are morally and politically immature. The major environmental problems must be treated within the framework of an international economic order.

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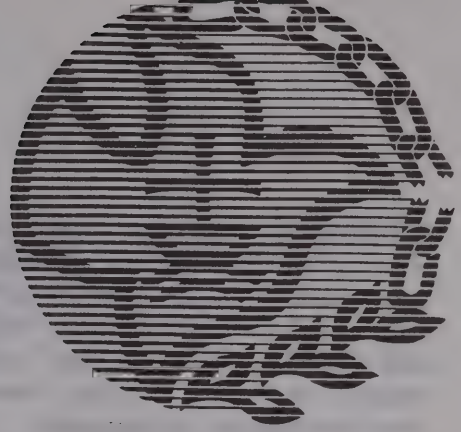

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The World Council of Churches and Justice, Peace and the Integrity of Creation

Ninan Koshy

The VIth Assembly of the WCC in Vancouver in 1983 asked the Council "to engage member churches in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation". I will try to place the call of the Vancouver Assembly in the history of the ecumenical movement with reference to the evolution of ecumenical social thought and action.

Ecumenical social thought as represented in the WCC has a history of at least sixty years beginning with the Stockholm Conference of 1925 and more specifically of forty years since the founding of the WCC in 1947. I will point out some highlights, show where we are now and indicate both continuity and discontinuity. What is new in JPIC? What are the implications? What are the demands placed on the WCC and the churches? How do we build on what has been done in the past? Why are we called to a conciliar fellowship?

There is a close relationship between the evolution of social thought and the various stages in the ecumenical movement. One of the formative impulses for the ecumenical movement was the emergence of the awareness that it was the common task of the churches to contribute to the solution of the social problems of modern society. On the other hand, the influence of the WCC as a source of inspiration for its member churches towards a greater awareness of their social and political responsibility in the modern world has to be recognized.

The first universal Christian Conference on Life and Work held in Stockholm in 1925 became the starting point for the development of a new tradition of ecumenical social thought in the course of the following decades.

A closer reading of the message of the Conference reveals that the basic orientation of the meeting was broader and more profound than suggested in the common identification of the Stockholm Conference with the Social Gospel theology. The message of the Stockholm Conference begins with a call to

repentence, and with the invitation of the churches to dedicate themselves anew under the cross of Jesus Christ to the task of witnessing to the power of his Gospel in all realms of life, in industry, society, politics and international relations. The message makes it clear that Christian action in and for the world is an integral part of the witness of the Church to the Gospel of Jesus Christ. Here is the continuing significance of the legacy of the Stockholm Conference.

From early times the WCC has made pronouncements and described its concepts on justice, peace, etc. Such descriptions have been presented or, more often, perceived as visions of society, criteria of society and blueprints of ideal society. Sometimes in a rather limiting way they have also been presented as framework and point of co-ordination for the diverse programmes of the WCC. In general, these descriptions represented particular stages of evolution of ecumenical social thought. The uniqueness of the Vancouver call is that while it builds on this evolving social thought, it breaks out of it into something new.

Ecumenical social thought has always developed in intimate relationship with changing historical circumstances. This is only natural because each stage reflects an attempt to find responses to challenges of the times, represents new forms of obedience and also new ways of stating them. The Conference on Church State and Community (Oxford 1939) reflected almost exclusively the concerns, hopes and anxieties of the churches in Europe and North America. Central to the thinking at Oxford was a new Christian understanding of the state and responsible use of power. Building on the basis of Oxford but responding equally to the new situation after World War II at the Amsterdam Assembly (1948), the concept of the "responsible society" emerged and this served as the basic framework of democratic order, based on the recognition of essential human rights. In the sixties, especially in the context of the studies on "Areas of Rapid Social Change", challenges came mainly from Asia and Latin America, calling into question the theological, economic and political assumptions underlying the concept of the responsible society. The Geneva conference on Church and Society in 1966 was the symbol of this challenge. The conference served as a catalyst by bringing together the main elements of ecumenical discussion on social and political ethics since Oxford.

The continuing concerns around which ecumenical social thought evolved could be identified: war and peace, social and economic justice, human rights, racism, question of violence and legitimacy of rebellion or revolution, church-state relations, etc.

However, by the late sixties there is a clear change from study to action, translating the consolidated consensus into specific initiatives for change. A further change which can be observed is related to the three central elements embraced by the concept of responsible society: freedom, justice and order. While in earlier phases the primary emphasis was placed on the concern of freedom and order, the central notion since the Uppsala Assembly has become justice in its economic, social and political dimensions, and the concern for freedom is now being expressed in terms of "human dignity"

After the Nairobi Assembly (1975) ecumenical social thought expressed in a new way the vision of a society through "Just, Participatory and Sustainable Society (JPSS). It was an attempt "to offer to the ecumenical movement at large a reflection on the shape of society which could command the effort and commitment of Christians in the immediate future and to search for a point of integration and coherence for the work of the WCC".

There were several important areas of enquiry which the JPSS pursued:

- interpretation of the world political situation, discerning the signs of the times and the understanding of the biblical tradition in the context of the cultural and religious heritage;

- reaffirming the centrality of justice, deepening its explication and further study of the question of sustainability in relation to the struggle for justice;

- deepening the analysis and interpretation of the issue of power and justice in relation to the various understandings and practices of democracy, with particular emphasis on the concepts of equality and participation;

- the issue of Christian responsibility and ecumenical solidarity in facing the structure of political power.

The report of the JPSS Advisory Committee said on the promise of the messianic kingdom "Christians believe that the whole world is God's creation, continuously being renewed by the power of redemption and living under the promise of God's kingdom, the reign of peace and justice. Christians believe that all human beings are part of a dynamic pointing towards the messianic kingdom... While Christians claim no monopoly, they live under a special call to obedience, to engage with other people in a search for the common aim: justice on earth, manifested in peaceful community of all humankind in which every human being finds true fulfilment of life".

The mood of each Assembly of the WCC reflecting the historical context has much to do with the way in which the Assembly makes its pronoucements and calls. At Uppsala (1968) the mood was one of great optimism in development, in the promises of science and technology, etc. The theme itself reflected this "Behold, I make all things new". At Nairobi the optimism was much subdued. There were qualified gains: the Vietnam war had ended; Angola, Mozambique, etc. were liberated; there was the Helsinki Final Act. Even in these gains there were already ambiguities and there was general consciousness about structures of injustice.

At Vancouver (1983) we faced a new historical situation with a growing sense of impending catastrophe. This was reflected in the statements, issue group reports, worship and intercessions. Let me recall some of the concerns related to the state of the world as we faced it in Vancouver.

- a new stage in nuclear arms race bringing the world closer to a nuclear catastrophe; remember that 1983 was a special year with alarming new developments in nuclear arms race in Europe;

- a generally worsening world political situation, especially in the relationship between the super-powers characterized by belligerent ideological rhetoric,

  a dangerously volatile world economic situation, in serious disarray controlled by powerful ideologies with a growing number of nations on the verge of bankruptcy, millions of people sinking daily into the misery of unemployment, dispossession, poverty, and deprivation of basic needs,

- an alarming increase in world hunger,-

  an increasingly rapacious exploitation of the earth's resources pollution of the environment,

- an acceleration of militarization consuming human and material resources on an unprecedented level, leaving death, destruction and misery in its wake,

- a new consciousness about the continuing widespread exploitation and oppression of women,

- a vicious resurgence of racism.

It was against this background that the participants at the Vancouver Assembly grappled, not necessarily always systematically, with the question, what is the unique character of Christian witness today? The Assembly reaffirmed many positions taken earlier. In several instances it took new positions.

The Assemblyy in its Message characterized injustice, in a world which seems as rich in things as it is empty of spirit, as a denial of God's gifts of unity, sharing and responsibility and, therefore, a challenge to choose between life and death. The statement on Peace and Justice saw the urgency of the situation of a humanity "now living in the dark shadow of an arms race more intense, and of systems of injustice more widespread... than the world has ever known". The Assembly also made the affirmation "life is inherited by all creation. The church affirms this life as God-given through Christ, to be nurtured among all people and in all creation".

One can notice substantial development in the evolution of ecumenical social thought in the statements of the Assembly (on Peace and Justice, Human Rights, International Food Disorder and Southern Africa) and in the reports from the Issue Groups. But what is significant is that these statements go beyond the earlier ones on similar topics and assume certain new features. The questions, who are we? Is there a uniqueness about the historical situation? How do we respond? come up again and again.

I will attempt to identify what was new, where the discontinuity and break-through were in Vancouver,

1. The affirmation on justice, peace and the integrity of creation is more than that of inter-relationship. Justice, peace and the integrity of

creation are one whole. They are inseparable and indivisible, and this is stated as a matter of conviction. It is not the first time that WCC statements affirm the inter-relationship of justice and peace. The Central Committee in 1951 said that. The message of the 1954 Evanston Assembly opens with that. But it was only at the Vancouver Assembly that we made the connection of justice and peace a matter of clear conviction and also an inescapable fact.

2. It follows that it is one struggle that we are engaged in for justice, peace and the integrity of creation. The contexts may differ and the starting points may differ. The emphases may differ. There may be even apparent tensions in the claims of justice, peace and the integrity of creation. The Assembly called for the uniting of struggles, for a fusion of the struggles. The conviction that it is one struggle is new.

3. The concept of integrity of creation is new. It goes far beyond the earlier concept of sustainability. It takes into account the relationship between peace and ecology. There is strong emphasis to the threat to the very creation. But, above all, it points to an understanding of the wholeness of created life in the world as it is in the plan of God.

4. The Assembly made affirmations in almost non-negotiable terms. Such affirmations were made on nuclear weapons, nuclear deterrence, weapons of mass destruction and apartheid. Beyond being social and political issues, they are dealt with as matters of faith.

5. It follows the the churches approach them not in terms of programmes, engagement and even actions of solidarity. The emphasis on witness to peace and justice is a part of the confession of faith "The churches today are called to confess anew their faith and to repent for the times when Christians have remained silent in the face of injustice or threats to peace. The biblical vision of peace with justice for all, of wholeness, of unity for all God's people is not one of several options for the followers of Christ. It is an imperative of our times".

6. Linked to that prominent ecclesiological dimension is a demand for new forms of unity. There is recognition that at certain points of the struggle the very being (not only the actions) of the church is at stake. That means the church in faithfulness to the gospel is compelled to render its witness, suffering with the people, irrespective of political effectiveness. The statement on Southern Africa asks "to maintain the integrity of the church to oppose apartheid in all its forms".

7. The new framework brings to the fore that justice, peace and the integrity of creation biblically are notions intimately linked to the idea of covenant; justice: the behaviour and action that is faithful to the community of covenant; peace: shalom, the order of relationships under the covenant; integrity of creation: the state of creation as subject, as partner in its own right within God's covenant.

Our new understanding of justice, peace and the integrity of creation places demands on the WCC for reorientation in its priorities, styles of functioning and perhaps even in its structure.

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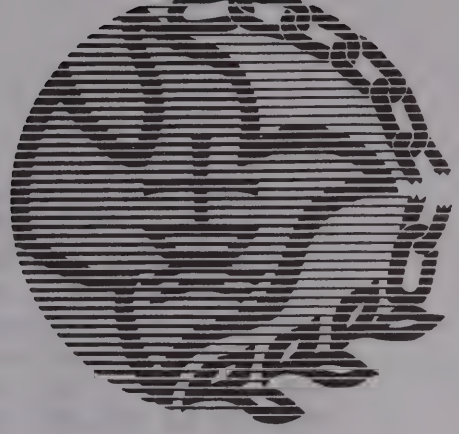

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Resource Materials 1.5

Comments on the Presuppositions and Style of Work of Justice, Peace and the Integrity of Creation (JPIC)

D. Preman Niles

Much has happened and is happening on the conciliar process of mutual commitment to justice, peace and the integrity of creation. The Vancouver Assembly (1983) issued this call to all the member churches of the WCC. The Buenos Aires Central Committee (1985) asked the WCC to invite the participation of the Roman Catholic Church, and the Geneva Central Committee (1987) requested the General Secretary of the WCC to invite the Roman Catholic Church not only to participate in the process, but also to be a co-inviter with the WCC for the World Convocation on Justice, Peace and the Integrity of Creation scheduled for 1990. The Glion consultation on JPIC (1986) asked that the WCC also invite non-member churches which have a fraternal relationship with the WCC to participate in the process and in the World Convocation. The Christian World Communions and the Regional Ecumenical Organizations too have indicated their willingness to participate.

Out of the various decisions made at WCC meetings on JPIC and in conversations with the Regional Ecumenical Organizations, several Christian World Communions and the Roman Catholic Church, a style of work for JPIC has evolved. The intention of this brief article is to set out the pre-suppositions, the dreams and the possible goals of JPIC.

1. <u>The primary intention of JPIC-WCC is not so much to pioneer as to enable</u>

One of the expectations of JPIC-WCC is that it provide new insights and take forward positions on the issues of justice, peace and the integrity of creation. In short, that it would be a pioneering programme.

The Assembly's expectation of the conciliar process of mutual commmitment for justice, peace and the integrity of creation seems to be different. It envisages the churches themselves taking forward positions. Then the role of JPIC-WCC should be to enable the churches to speak and to act on the issues of justice, peace and the integrity of creation.

The ecumenical movement as a whole, and not just the WCC, has done much in the area of ecumenical social thought and has taken positions on the pressing issues for the survival of humankind. The work has been done locally, regionally and globally by several churches and ecumenical organizations. Particularly at the local level, Christian movements and action groups have done much to bring to our attention the threats to human survival, the struggles for justice, and the need for a more caring attitude to nature. The work continues.

The role of JPIC-WCC therefore should be to enable the churches to own and affirm in their particular contexts what the ecumenical movement as a whole has done and is doing. It should provide the churches with a theological framework of references, drawn from the work of the ecumenical movement, for articulating and implementing their particular faith commitments to justice, peace and the integrity of creation.

2. The role of JPIC-WCC is to gather what is happening in the struggles for justice, peace and the integrity of creation rather than to articulate global ecumenical positions for others.

JPIC is a WCC programme. The Vancouver Assembly called the member churches of the WCC to engage in a conciliar process of mutual commitmemt (covenant) for justice, peace and the integrity of creation. The task then for JPIC-WCC is to discern what is alredy happening and gather these together for a comprehensive ecumenical response to justice, peace and the integrity of creation understood as an interlocking and inseparable whole.

(i) There are and there will be a plurality of responses to JPIC. Each response will reflect contextual and confessional particularities - a fact that was already recognized at the Glion consultation on JPIC (1986). In other words, there will be differences in the ways in which the threats to and the issues of justice, peace and the integrity of creation will be perceived and articulated. The forms of commitment to speak and to act together will also vary from situation to situation.

(ii) The integrity and validity of each response should be recognized and affirmed. In other words, whatever be the point of entry into the issues of justice, peace and the integrity of creation and whatever be the form of ecclesial commitment to the struggle, every event that takes place under the JPIC umbrella is in a full sense a JPIC event and not simply a preparation for the JPIC World Convocation.

This position should apply to all national JPIC events. And equally so, to the JPIC convocations organized by the Regional Ecumenical Organizations and those of the Christian World Communions, all of whom have indicated a willingness to work "in, with and under" the Vancouver call, provided the integrity and validity of their responses are recognized and affirmed.

(iii) The World Convocation would then be an occasion to bring together a plurality of responses to JPIC. It would be a time to learn from each other. It would be a time to express together in a committed and binding way the common stand of churches and Christians on the

issues of justice, peace and the integrity of creation. At the least, we should attempt to articulate "a common basis" that will permit a plurality of responses, actions and styles of operation.

If the World Convocation is to succeed in this task, the WCC-JPIC should facilitate dialogues between the plurality of responses to JPIC that are emerging. The essential question to be addressed by the churches to each other in this dialogue is "Can you receive our convictions as being inspired by the same gospel to which you are being faithful in your situation?"

There are two steps in working towards a common position of the churches and Christians to justice, peace and the integrity of creation.

The first step is to articulate a clear "No", as a commitment of faith, to the threats that face humankind and the whole of creation. Here, a consensus is already emerging.

The second step is more difficult but nonetheless as important as the first. It is to articulate an alternative vision of society and the world in which human dignity and rights will be affirmed, in which wars and the threats of war will no longer exist and in which there will be an attitude of caring for God's creation. To strive for such a vision and to pray and to work for this realization would be to say together, "Your Kingdom come. Your will be done on earth as in heaven".

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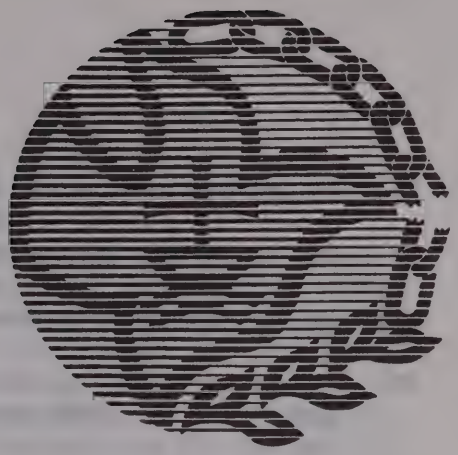
JUSTICE, PEACE AND THE INTEGRITY OF CREATION



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Resource Materials 1.6

JUSTICE, PEACE AND THE INTEGRITY OF CREATION

(A Working Paper, February 1987)

Introduction

The first international consultation on Justice, Peace and the Integrity of Creation met in Glion, November 7-13, 1986. Its participants were members of the JPIC Advisory Group, Roman Catholic and other consultants who could provide input from the various Christian confessional traditions and from the commitments and experiences of Christian movements who perceive themselves to be in the struggles for justice, peace and the integrity of creation. The following tasks were assigned to it:

a) to look at the adequacy of the concept of covenant and of the idea of covenanting for expressing the commitment of the churches to JPIC

b) to explain the term "conciliar process" that occurs in the Vancouver call

c) to make recommendations regarding the process and programme for carrying JPIC forward.

The statements and recommendations from the Glion consultation were submitted to the WCC Central Committee meeting in January 1987

This staff working paper is in four parts:

I A communication from the participants of the Glion JPIC Consultation to the Central Committee of the WCC, requesting the Central Committee to renew the Vancouver call to engage the churches "in a conciliar process of mutual commitment (covenant) for Justice, Peace and the Integrity of Creation".

II An interpretation of the Vancouver call to engage churches "in a conciliar process of mutual commitment (covenant) for justice, peace and the integrity of creation".

III Recommendations on the JPIC process and the World Convocation on JPIC.

IV Recommendations on Biblical and Theological studies and reflections to undergird the JPIC process.

I A Communication from the Participants of the Glion JPIC Consultation to the Central Committee of the WCC

1. Even though darkness stalks God's earth,
the light shines in the darkness,
and the darkness cannot overcome it. (John 1,5)

This is why the Vancouver Assembly boldly calls us who are the followers of Jesus Christ, the Life of the world, "to engage in a conciliar process of mutual commitment (covenant) for justice, peace and the integrity of creation."

The call from Vancouver has already found a positive response. In reply to a letter from the General Secretary of the World Council of Churches, many churches have indicated their willingness to participate in this process. We are encouraged by these responses. Therefore, we are writing to the Central Committee to renew the Vancouver call and to carry forward "the conciliar process of mutual commitment (covenant) for justice, peace and the integrity of creation."

2. The Context

I have seen the affliction of my people ...
I have heard their their cry ...

Even though we are meeting in Glion in the tranquility of the Swiss mountains, we still hear the cry of God's people. There is a cry coming from the South. A cry that speaks of the suffering from malnutrition of 500 million people in a planet where nations willingly spend 750 billion dollars yearly for the production of weapons of death. We hear the cry of nations weighed down by the unbearable burden of international debts that can be paid only at the sacrifice of the poorest in these nations. We hear the cry of people suffering from underdevelopment imposed by colonial domination and by an unjust economic order. We hear the cry of people suffering from imposed violence and death from racial discrimination, and many other threats to life.

But these are not the only ones whose cry we hear. Even from the prosperous North there arise similar cries from those who are excluded from their societies' prosperity. Both from the South and the North we hear the cry of fear for the future of humanity from people threatened by nuclear death and by the pollution which is the deadly by-product of technological development. We also hear the cry of people who in the midst of plenty are groping for an inner meaning to their life and their strivings, and the cry of people who are powerless in the face of the forces of death.

In these days, we have been reminded by our brothers and sisters from the South and the North, the East and the West of processes and events which must be taken seriously if we are to be credible in our witness to Jesus Christ as God and Saviour. We name only three such instances to illustrate the point.

a) The international debt crisis is a gripping illustration of injustice in the contemporary world. With a foreign debt of 100 billion US dollars, Brazil tops the list in the Third World. This means that every Brazilian inherits a debt of 1,000 dollars at his/her birth. In Bolivia, 36.5 per cent of the national budget is allocated to service the foreign debt. In rededicating themselves to the cause of social justice, churches and Christians should seek not only to arrest the growing volume of foreign debt, but also to revive the spirit of the Jubilee year (Lev. 25) when debts were cancelled.

b) Our consultation took place shortly after the leaders of the two super-powers attempted to make a breakthrough in arms reduction by negotiations for the cause of peace. Although there were some small gains, by most accounts, the meeting at Reykjavik was another missed opportunity. For us in Europe, who are surrounded by weapons of death more powerful than all the weapons used in previous wars, the threat to life and to the future of our planet remains a frightening possibility.

c) During the time of our consultation, the Swiss newspapers carried frontpage accounts about a major chemical accident in nearby Basel, Switzerland. After a fire in the Sandoz plant, large quantities of poisonous chemicals were released into the Rhine, destroying its plant and fish life and endangering the supply of drinking water in certain towns in Germany and the Netherlands. There is the fear that the damage done to the Rhine cannot be rectified for a long time. This is but one example of the threat to the integrity of creation that is found all over the world.

3. Our response

In the face of these sufferings and threats, and recognizing the manifestations of the forces of selfishness, evil and death that Jesus Christ has overcome on the cross, many churches and Christian movements have already begun to testify to Jesus Christ as the Life of the world. We praise God for this.

Like them, we too are called to ground our hope in Christ's victory on the cross, and to make the strongest possible commitment to the struggles for justice, peace and the integrity of creation. Therefore, we ask God to enlighten our hearts and minds and to grant us the continuing gift of the Holy Spirit, that we may commit ourselves to these struggles, keeping the unity of the Spirit through the bond of peace, to serve in building more just and peaceful societies and in preserving and restoring creation.

We believe that we are called at this time also to re-examine our lives and our priorities in order that we may be more faithful in our witness to the Gospel, more forthright in expressing the hope that is in us, and more committed to joining together as churches and Christians in bold acts of witnessing to Jesus Christ as the life of the world.

As we undertake this task, growing together in common witness and action for justice, peace and the integrity of creation, we will continue on our journey for "visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe" (WCC Constitution, article IIIa).

4. A Request to renew the Vancouver Call

We request the Central Committee to renew the Vancouver call and to write to all churches who believe in Jesus Christ as God and Saviour inviting them to engage in a conciliar process of mutual commitment for justice, peace and the integrity of creation.

As we see it, to participate in this process would mean among other things the following:

(a) A confession of our sins. To engage in a critical process of self-examination to correct past and present wrongs, so that we may be faithful to the demands of the Gospel and proclaim it with integrity. Such self-examination, among others, would include analyzing life-styles, styles of leadership, the use of finances, and the structures of mission, so that these may truly show our commitment to justice, peace and the integrity of creation.

(b) A confession of our faith .To recognize the fact that witnessing to justice, peace and the integrity of creation in today's world is part of the confessing of the Church and is required if we are to proclaim the Gospel with integrity. Through Jesus Christ, God has inaugurated a Kingdom of Justice and a Reign of Peace which will be fulfilled when God brings in a new heaven and a new earth. Hence we are called upon to express in the world of today God's loving intention for God's creation.

(c) Biblical and theological reflection leading to acts of commitment.To engage in acts of biblical and theological reflection and prayer, leading to acts of mutual commitment and covenant with churches, across regional and national boundaries, creating and living out alternatives that witness to Jesus Christ as the source of human dignity, as the one who enables us to be active peacemakers and calls us to live as those who safeguard God's creation.

(d) A World Convocation. To envision the calling of a "World Convocation" through which the churches could express their common witness to justice, peace and the integrity of creation. This "convocation" could also receive, affirm, encourage and celebrate the covenants, commitments, and acts of witnessing that have taken place at the local, national, regional and interregional levels.

In envisioning such a World Convocation, we should realize that Christians differ in their analysis of, and response to, the threats humanity is facing today. The various church traditions differ in their approach and emphasis. They are, however, ultimately one in their commitment to the Gospel. This convocation will give them an opportunity for relating their witness to one another and, in many areas, of speaking and acting together.

The threats are global, but Christians and churches living in different contexts view them differently. They do not have the same "entry points" into these global threats. Their emphases may differ. As they prepare for a World Convocation, they should seek to manifest the complementarity of their commitments.

It would also be good to listen to the distinctive witness of certain churches and emerging ecclesial realities such as the Historic Peace Churches, churches in situations of oppression and "the church of the poor".

Yours in Christ,

The Central Committee received this letter and made the following recommendation

5. It is recommended that the concerns contained in the letter be condensed, expressed clearly and simply, and communicated by the General Secretary to all churches who confess Jesus Christ as God and Saviour. This letter should be written in such a way as to appeal to parishes and congregations to commit themselves to action and reflection on local issues related to JPIC. The following points are suggested for inclusion in this letter:

a) a reference to the main problems facing the world (nuclear threat, debt crisis, etc.)

b) the theological principles and motivations for our action, and

c) possible actions to be taken by the churches. Here the emphasis should be on the call to commitment and action of which the World Convocation is one important part but not the only objective of the JPIC process.

d) What the Council desires is a response that reflects the authentic reaction of the people in their regions to the issues of justice, peace and the integrity of creation.

e) It is hoped that the process now being launched will lead to commitments based upon the churches' response, as it strikes at felt anger, fear and pain as well as hope and joy. To assist current struggles with these issues, some tools need to be developed. For these, responses to some basic preliminary questions will be required before the end of 1987. After receiving these, a draft paper will be produced as a basis of discussion.

f) It is hoped that the World Convocation will express the commitment of the Church of Jesus Christ in the 1990s to these vital issues.

g) A reference to the Day of Prayer for Peace that was held in Assisi in which all religious leaders participated, since it is related to the steps now being taken towards a commmitment to justice, peace and the integrity of creation.

II. How do we interpret the Vancouver call to "engage in a conciliar process of mutual commitment (covenant)"

(A statement from the Glion consultation)

1. The churches, through their participation in the ecumenical movement, have come closer to one another. They are yet far from being united but, despite their differences, are advancing towards unity. Committed to the search for unity, they have found it possible to pray together, to speak and act together, and in many places they are one in their witness and their commitment.

2. Repeatedly, the WCC has described the "unity we seek" as a "conciliar fellowship of local churches which are themselves truly united". Clearly, the churches have not yet reached that goal, and it would be a disservice to progress in the ecumenical movement ignoring the differences which still persist. Since a "conciliar fellowship" is the presupposition for calling, celebrating and receiving a council, it is clear that the time for holding a council in the strict sense of the word has not yet come.

3. However, the recognition of divisions which still persist must not prevent the churches from witnessing and acting together. As they pursue the search of unity and advance towards the realization of a truly conciliar fellowship, they need to respond together to the challenges of the contemporary world.

4. The call issued by the Vancouver Assembly is based on the conviction that, at this time, the churches, despite their differences should respond together to the threats in the field of justice, peace and the integrity of creation. If their voice is to be heard and their witness is to be credible, they need to speak and act together. In fact, the struggle for justice, peace and the integrity of creation challenges each church at the deepest level of its witness to Jesus Christ and requires the strongest possible commitment on the basis of its faith and its understanding of the Gospel and the Church. The process proposed by the Vancouver Assembly will provide the churches with an opportunity for letting their commitments converge into one witness.

5. The Vancouver call to the churches "to engage in a conciliar process of mutual commitment (covenant) for justice, peace and the integrity of creation" uses a particular term, "covenant", to express the nature of the commitment that is envisaged. For churches of certain traditions and many Christians, the concept of covenant and the process of covenanting have a rich meaning. The concept of covenant highlights God's gracious gift and faithfulness to his people and the whole of creation and, at the same time, God's call to obedient response. The process of covenantingg within and among the churches seeks to express at once their oneness in Christ's body and their commitment to do God's loving will, especially with regard to the rights of the poor.

6. In our theological and ecclesiological explorations at the consultation in Glion, it was also clear that other traditions, singly or with others, bring their own rich contributions in expressing the relationship between the Church and the whole of God's creation. Hence, there is no need to impose any one expression of commitment on all. We mention only a few of the insights of the different traditions which have valuable contributions to make for such a commitment. The "eucharistic vision" of the church serves to express "the liturgy after the liturgy" as a way of stating the commitment to justice, peace and the integrity of creation. The "confessing church" makes its response in a given historical situation, on the one hand, by affirming those things that make for justice, peace and the integrity of creation and, on the other hand, by negating those things that are perceived as threats to the maintaining of justice, peace and the integrity of creation. The concept of discipleship concentrates on how God's will is known in Jesus Christ and how it is to be obeyed in the struggle for justice, peace and the integrity of creation. The "prophetic church" and the "church of the poor" stress God's unambiguous concern for just relationships. There is also the concept of "community" or "communion" (koinonia) which seems fundamental to the notion of the unity of the Church and which brings valuable perspectives for discerning and cooperating with God's design for God' s creation and for the justice and peace which are integral to the human family.

7. All these we recognized as possibilities of approach. But we feel that there might still be in the richness of the people of God other ways of obedience, and we want to be open for them and invite them to join. The consultation in Glion brought out the fruitfulness of such an open approach. In listening to the Bible and to the various Christian traditions, we experienced the wonderful richness of expression of ecclesial commitment to justice, peace and the integrity of creation.

The Central Committee received this statement with the following addition.

8. The Glion statement explains the expression "conciliar process" that is used in the Vancouver call. However, there are some residual questions, especially the relationship of "conciliar process" to "conciliar fellowship", and what is meant by "to engage in a conciliar process of mutual commitment to justice, peace and the integrity of creation".

9. The term "conciliar process" refers to the way or ways in which conciliar fellowship may be articulated in our time.

10. Nevertheless, we must recognize the fact that we have not yet attained the goal of "conciliar fellowship", which would be the "presupposition for calling, celebrating and receiving a council" in the strict sense of the word. However, the Glion statement urges that the differences that persist must not prevent us as churches from witnessing and acting together in the face of the challenges to be faced in the areas of justice, peace and the integrity of creation.

11. Just as the "Baptism, Eucharist and Ministry" study and process attempt to arrive at a convergence on one aspect of what would constitute a "conciliar fellowship" as described in the Nairobi statement on "The Unity We Seek", the JPIC process attempts to arrive at a convergence on the second aspect of that statement;

> They (the churches) are one in their common commitment to confess the Gospel of Christ by proclamation and service to the world. To this end, each church aims at maintaining sustained and sustaining relationships with her sister churches, expressed in conciliar gatherings whenever required for the fulfillment of their common calling.

A world gathering or "convocation" will attempt to express the convergence of the positions of the churches in their faithful proclamation and service on the issues of justice, peace and the integrity of creation.

12. In responding to the Vancouver call "to engage in a conciliar process of mutual commitment", we embark on an open-ended process. Each church is asked to participate in this process by expressing itself in the strongest form of ecclesial commitment to justice, peace and the integrity of creation. Hence, no one concept of ecclesial commitment is being imposed on all. Diversity in expressing the one Apostolic faith, presupposed in the idea of conciliar fellowship, is recognized and affirmed. What shape the conciliar process will take is also not predetermined. It is clear that there will be several processes depending on the ecclesial traditions of the churches involved and the ways in which the specific issues on justice, peace and the integrity of creation are perceived in each place. However, such risk-taking is not a new thing for the ecumenical movement. Indeed, it is the combination of openness to each other in trust and of risk-taking in a common quest that characterizes the ecumenical movement as a whole.

13. It is to be stated clearly that JPIC is not the basis for seeking the visible unity of the church, but embarking on the JPIC process is an important part in the larger quest for manifesting the visible unity of the church.

III Recommendations on the JPIC Process and the World Convocation on JPIC

1. Preamble

The Glion consultation envisaged the JPIC process as taking place on three successive levels: local/national, regional and global. It made recommendations to the Central Committee on how the process is to be carried forward on all these levels, and made a further recommendation that the WCC request the Roman Catholic Church and other "non-member" churches to join it to form an ad hoc body to plan and call a World Convocation on justice, peace and the integrity of creation. It also hoped that the Roman Catholic Church and other "non-member" churches would participate in the JPIC process at the local/national and regional levels.
The Central Committee accepted the recommendations of the Glion consultation and added further clarifications and amendments.

2. Five theses on What is the Justice, Peace and the Integrity of Creation Process?

(i) The Vancouver call "to engage churches in a conciliar process of mutual commitment (covenant) to JPIC is in essence a call to the churches to speak and act together in each place, resisting the forces that deny justice, peace and the integrity of creation and affirming life in all these situations

(ii) Such action is understood to be a faith response - to confess our faith in a way that will confront the power of death with the power of Jesus Christ as the life of the world.

(iii) The common positions taken by the churches and Christians everywhere on JPIC should be based on biblical teachings and Christian traditions, and on careful analyses of their own situations.

(iv) It is clear that while the specific threats to and promises for life vary from situation to situation, many threats are global and the specific issues that arise in each of the areas of justice, peace and the integrity of creation are related. Therefore, it is necessary to grasp the nature of the interrelationship of these issues and to work on a common global response of the churches to JPIC in terms of both the confessions and the actions of the church.

(v) In undertaking this task, churches ought to recognize and draw upon several resources, especially the work of other ecumenical organizations and movements including those that have as their basic constituency women, youth and and the disabled. They also need to draw upon the resources of other faith traditions and ideologies that have important perspectives on JPIC, and to collaborate with these organizations and movements for the realization of justice, peace and the integrity of creation.

3. Recommendations from the Glion consultation to the Central Committee on the JPIC process and the World Convocation on JPIC

It is recommended that the Central Committee do the following to move forward the JPIC process.

(i) Encourage and enable the holding of JPIC convocations at national levels within which churches may share their experiences in the struggle for justice, peace and the integrity of creation, and enter into a process of mutual commitment for JPIC.

(ii) Encourage and enable the holding of regional convocations on JPIC to bring out regional particularities and concerns in the struggle for JPIC, to clarify their specific "entry point" into the JPIC process, for churches to mutually support each other across national boundaries, and to make possible a regional process of mutual commitment for JPIC. The participation of regional ecumenical organizations should be requested and the contribution they make to the process should be fully recognized.

Christian movements have played an important role in the life of the church in leading it into new areas of obedience. Their contribution to the JPIC process needs to be fully recognized.

The following consideration should serve as a guiding principle for the process: Commitments should be made that make it clear that the churches side with the poor, the underprivileged and the victims of exploitation and repression.

(iii) In order to give expression to the common witness of the churches, it is recommended that there be a world convocation on justice, peace and the integrity of creation.

The nature of such a convocation would be different from a council. It would be a gathering of the still divided church enabling the churches to speak together on a special concern. The churches participating in it should feel assured that:

-their ecclesiological convictions will be respected;

-the findings will not be declared to be juridically binding on them;

- the results will be subject to a process of reception so that the churches may work out ways to accept and to implement them in their life and witness.

(iv) It is recommended that the World Council of Churches at the Central Committee meeting in January 1987 renew the Vancouver call, and that it invite the Roman Catholic Church and other non-member churches to join it to form a body responsible for the preparation of the convocation and the formulation of its agenda. In setting up this body, due consultation should take place with Christian World Communions. This body would need to formulate together the common basis on which the convocation is to be held, knowing that the contribution of each participating member to the process of preparation is to be respected.

The convocation should be composed of representatives of the churches.

Voices from various contexts and crucial situations as well as representatives of Christian movements active in the struggle should be heard both in the process and in the convocation.

The presence and participation of women and youth, both in the process and the convocation, should be ensured.

It is suggested that the convocation should be preceded by a visitation programme focusing upon the mutual commitments that have already been made for justice, peace and the integrity of creation.

(v) In order to carry forward the JPIC process and World Convocation, the WCC would have to work with other bodies that understand their witness to be in relation to justice, peace and the integrity of creation, and to remain in contact with them. Principal among those are:

- the Roman Catholic and other non-member churches;

- the Christian World Communions;

- other international ecumenical organizations;

- the regional and national ecumenical organizations;

-the Christian movements who perceivee themselves to be concerned with the struggle for justice, peace and integrity of creation;

-the institutions and movements of other faiths and ideologies that are engaged in the struggle for justice, peace and the integrity of creation.

It is hoped that these would also participate in the world convocation on Justice, Peace and the Integrity of Creation.

The Central Committee received these recommendations and made the following additions.

4. The 1990 World Convocation for Justice, Peace and the Integrity of Creation is a decisive step towards fulfilling the mandate of the Sixth Assembly of the WCC in Vancouver. It marks an important step towards common and binding pronouncements and actions on the urgent questions of survival of humankind.

5. The process of discovering what common positions the churches can adopt today on questions relating to justice, peace and the integrity of creation is as important as the event itself.

6. Stress is placed on the participation of the Roman Catholic Church on a local, national and world level. The Central Committee therefore resolved as follows:

In order to stress the significance and universality of the JPIC world convocation, the Central Committee expresses the strong wish that the convocation should be the responsibility of as large a part of the Christian community as possible. This wish applies in particular to the Roman Catholic Church. Therefore, the Central Committee requests the Roman Catholic Church to join the World Council of Churches to become a co-invitor for the world convocation. Then the convocation could indeed become a common witness to the kingdom of Christ in the world, both in the present and in the future.

7. With regard to the other bodies which the WCC needs to contact in order to carry forward the JPIC process (see pp. 10f.) the Central Committee said the following:

> It is recommended that these bodies be invited and urged to participate in the JPIC process. This recommendation includes the non-Christian bodies mentioned. The concerns comprehended in JPIC are by no means limited to the constituency of the World Council of Churches or even the Christian world, so that the process will be greatly strengthened by the participation of others.

8. The Central Committee did not clarify how these would participate in the process. The following clarifications are offered as suggestions to the Executive Committee meeting in September, 1987.

(i) The churches, through their facilitating ecumenical institutions should be the subjects of the conciliar process of JPIC. While saying this, it should be recognized that the concerns for JPIC are not exclusive to the churches. The perspectives and viewpoints of others also need to be included.

(ii) Many of the member churches of the WCC are members of one or another of the Christian World Communions (CWC). There are other churches in the Christian World Communions who are not directly members of the WCC. Through the CWCs, these churches also should be drawn into the JPIC process. The CWCs are also exploring in terms of their own church traditions their strongest forms and ways of ecclesial commitment to justice, peace and the integrity of creation. The ecclesiological and theological contributions of the CWCs were received at the first international consultation on JPIC, and the WCC should continue to collaborate with them in the JPIC process. In appointing members to the ad hoc body to plan and call the World Convocation on JPIC, the WCC should consult with the CWCs so that they can make their inputs through these members.

(iii) The contributions of other ecumenical organizations (eg. YMCA, YWCA, WSCF, Christian Lay Academies, etc.) and of Christian movements that perceive themselves to be in the struggles for justice, peace and the integrity of creation could be drawn in at the various levels of the process, since there are avenues for their input and participation in the ecumenical movement. Furthermore, it may be expected that at least some persons from these organizations and movements would be at the world convocation as representatives of their churches. More of them could be invited as consultants.

(iv) The institutions and movements of other faiths would not be part of the conciliar process or the world convocation, except perhaps as observers. However, attempts should be made to engage them in dialogue so that their concerns and perspectives may be reflected in the JPIC process and world convocation.

The Central Committee made the following further recommendations with regard to the JPIC process and world convocation:

9. It is recommended that an educational dimension be introduced into the process at the earliest possible stage. This educational effort should include two aspects: In areas where church members are not aware of JPIC issues, exposure programmes to increase awareness should be designed and carried out by the member churches there; and in other areas where much is already being done, the learning from those programmes should be garnered and utilized in the global programme. The JPIC programme should not be isolated from the congregational life of member churches.

10. It is recommended that the churches be requested to look at the following three points as they prepare to enter the process:

    (a) What answers can the whole people of God give in common to the disturbing questions of justice, peace and the integrity of creation?

    (b) What are the experiences of the churches in relating to these questions?

    (c) To what extent do the answers of the churches take into account the experiences of human communities within which they are placed?

11. It is recommended that agreements reached in the churches to date on questions relating to justice, peace and the integrity of creation be ascertained and shared. This should be done in a relatively short space of time. The issues not dealt with should also be ascertained, and the questions that remain should be explored. Brief surveys should be given on the basis of preliminary studies such as the JPSS, the Advisory Group on Economic Matters, "Before it is too late" (Church and Society), etc.

12. The national and regional fora suggested by the 1984 Central Committee should take place as soon as possible and with the participation of advisors from other regions. The convergence will be found in a plurality of forms depending on the region, though it is expected that some clear positions will emerge.

13. An initial convergence document should be produced on the basis of the preliminary studies and the work done in national and regional fora.

14. The churches should provide reactions to the document by the end of 1989, so that a revised convergence document can be produced for presentation to the World Convocation.

IV Recommendations on Bibilical and Theological Studies and Reflections to undergird the JPIC process.

The following recommendations were made by the Glion Consultation as a way of sustaining the JPIC process and of deepening the theological reflection on JPIC. It is expected that the studies will be supported and done on a Council-wide basis.

1. Integrity of Creation

The WCC Executive meeting in Kinshasa requested the JPIC to link with other programmes in the WCC and set out its understanding of what is meant by the "Integrity of Creation". It is proposed that there be a number of action/reflection processes in this area leading to an international consultation in 1987.

i) A theological understanding of creation in terms of ecology -- interrelationships. Overcoming the Cartesian dichotomy.

ii) To draw in several understandings of creation that are normally neglected, especially Aboriginal, American Indian, Maori/Polynesian, other faiths.

iii) The impact of new scientific understandings of creation, nature, etc., on Christian perspectives.

iv) Integrity of Creation as a theological capstone: Shalom, New Creation, New Jerusalem, etc. The eschatological perspective of JPIC.

Some valuable conceptual work on the integrity of creation has already been done by several sub-units of the WCC. There are also many valuable contributions from those who are concerned about the ecological crisis, from women theologians who are articulating different understandings of the doctrine of creation, and from cultures that view the earth as owning and supporting the people. If the conciliar process is to be promoted, the WCC should draw upon all these resources and become an active partner with the churches on the issue of the integrity of creation.

2. The implications of JPIC for political and social ethics

The political shape of the faith that we confess and the hope to which we witness. To link up with JPSS studies.

3. The ecclesiological implications of JPIC

Towards a relevant ecclesiology. What does it mean to be the Church today?

4. Studies on the biblical basis of JPIC

The Central Committee received these recommendations and made the following further comments and recommendations.

5. As requested by the last Central Committee, the Glion consultation dealt mostly with methodology and not with the content of JPIC. It is recommended that immediate attention be given to the content of JPIC and their interrelationships be stated clearly.

6. It is recommended that these studies be made available to the churches as soon as possible.

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Resource Materials 1.3

On A World Convocation on Justice, Peace and the Integrity of Creation

4 Theses

Carl F. von Weizsäcker

I. Name and Cause

1. A world convocation of Christians for justice, peace and the integrity of creation shall be convened.

2. Humankind is currently in a crisis, the catastrophic climax of which probably still lies ahead. Therefore, determined action is needed.

3. The crisis is visible in the three subject areas justice, peace and nature. There are ethically supportable, politically realizable demands for action in these areas.

4. In regard to these three areas, a consensus of Christians and accord between the religions of the world is possible and imperative. An international, politically effective legal system shall be called for.

II. Justice

1. No peace without justice, no justice without peace. No justice without freedom, no freedom without justice.

2. Justice means legality, i.e. national and international law, including human rights, as well as social justice, without which the poor cannot make avail of their legal rights.

3. The convocation will wish to, and must, make concrete statements on topics such as racism, women's rights, the use of force, and unemployment.

4. .A common Christian social ethic is possible. An enforceable international economic order is politically necessary.

III. Peace

1. The time has come in which the political institution of war must, and can, be overcome.

2. The danger of a third world war has not been averted. Nuclear deterrence has given us a breathing space. But it is morally problematic and offers no permanent certainty. It did not prevent the over one hundred non-nuclear wars since 1945. Permanent peace can only be guaranteed politically, not technologically.

3. The convocation, if it sees its way clear to do so, must urgently call for a common policy between the superpowers on detente, disarmament, and economic and cultural cooperation.

4. A common Christian peace theology becomes possible now for the first time since 1700 years. Politically, the overcoming of war as an institution requires the nations' renunciation of their sovereign right to wage war.

IV. Creation

1. No peace among people without peace with nature. No peace with nature without peace among people.

2. It is untechnological conduct to realize everything that is technologically possible. At present, we are in danger of destroying the basis of existence of plants, animals, and humankind in the course of several decades.

3. The convocation will have to deal with the problems of international energy policy, agriculture, and the protection of the forests, especially in the tropics.

4. A science that is not responsible for its consequences and a technology that is not intentionally planned to tolerate errors are morally and politically immature. The major environmental problems must be treated within the framework of an international economic order.

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PEACE WITH JUSTICE

LITURGY

Introductory Music

Call to Worship

Reader: Then justice will dwell in the wilderness,
And righteousness abide in the fruitful field.
And the effect of righteousness will be peace...

Leader: We are called to proclaim the truth.
Let us together this day proclaim peace with justice.
And let us believe:
It is not true that this world and its people
are doomed to die and be lost.

Response: **This is true: There is a future for the children of peace.**

Leader: It is not true that we must accept inhumanity and discrimination, hunger and poverty, death and starvation.

Response: **This is true: Our God wishes the tears to be wiped away from all faces, the hungry to be fed, and disgrace to be removed from all the world's peoples.**

Leader: It is not true that violence and hatred should have the last word and that war and destruction have come to stay forever.

Response: **This is true: The effect of justice and righteousness is peace.**

Leader: It is not true that we are simply victims of the powers of evil who seek to rule the world.

Response: **This is true: Our God gives strength to the people of God; the Lord blesses us with peace.**

Leader: It is not true that we have to wait for those who are especially gifted, who are prophets of the Church, before we can do anything.

Response: **This is true: This is what the Lord says - I will pour out my spirit on all people. Your sons and daughters will prophesy, your old people will dream dreams, and your young will see visions. Even on my servants, both men and women, I will pour out my spirit.**

Leader: It is not true that our dreams for human liberation of humankind, of justice, of human dignity, of peace are not meant for this earth and for this history.

Response: **This is true: The hour comes, and now is, that the true worshippers shall worship the Lord in spirit and in truth. They are the kind of worshippers God seeks.**

All: So let us dream, let us prophesy, and let us see visions of love. And let us seek peace and justice with humility, with joy, with faith, and with courage.

THE CONFESSION

Reader: As people of God, let us confess our own alienation:
O Lord, our hearts are heavy
with the sufferings of the ages,
with the crusades and holocausts
of two thousand years. Blood of victims is still warm,
And cries of anguish still fight the night.

Response: **We thirst for you in a thirsty land.**

Reader: O Lord, who loves us as a father,
who cares for us as a mother,
who came to share our life as a brother,
we confess before you our failure to live as your children,
brothers and sisters bound together in love.

Response: **We thirst for you in a thirsty land.**

Reader: O Lord, forgive our life - denying pursuit of peace, and teach us anew what it means to be your children.

Response: **We thirst for you in a thirsty land.**

THE DECLARATION OF PARDON

Reader: When we are joined to, and in Christ, we are renewed, and re-oriented. The old is gone and the new has come. All this is done in God, through Christ who reconciles us and the creation of our creator. For God hears the groaning for freedom and liberation from all people's and the whole creation.

HYMN OF PRAISE
READING OF THE SCRIPTURES

i. Isaiah 58
ii. Ephesians 4:1-6
iii. Luke 6:2-26

MEDITATION
AFFIRMATION OF FAITH - Apostle's Creed

All: I believe in God, the Father almighty, Creator of heaven and earth,
I believe in Jesus Christ, his only son, our Lord, He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified and died, and was buried, He ascended to the dead, On the third day, He rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

HYMN
PRAYERS OF INTERCESSION

a. for peace of our time:

Leader: Lord,
we bring before you our fervent desire for peace in this land. We pray for your guidance as we work toward the elimination of the causes of conflict, especially the impoverishment of our people.
In your mercy,

Response: Hear our prayers.

Leader: We pray for your body, the churches as they seek to make the Prince of Peace manifest today. May we be faithful to your call to be peacemakers. May we follow Christ in being at once with and amongst the marginalized majority. And grant us the strength to testify to your vision of peace on this earth even when we are reviled and cursed by the powerful of this time. May we contribute to the building of your kingdom where there will be neither rich nor poor, or oppression due to race or creed.
In your mercy.

All: Hear our prayers.

PRAYER OF DEDICATION
BENEDICTION
CLOSING HYMN/MUSIC

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

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JUSTICE AND PEACE LITURGY

OPENING PRAYER

Grant O Lord your Holy and Life-giving Spirit may so move every human heart and especially the hearts of the people of this land, that barriers which divide us may crumble, suspicions disappear and hatred cease; that our divisions being healed, we may live in justice and peace, through Jesus Christ our Lord. Amen

FIRST READING - ISAIAH 35:1-10
RESPONSORIAL PSALM - PSALM 146
SECOND READING - JAMES 5:7-10
HYMN
HOLY GOSPEL - MATHEW 11:2-11

HOMILY
THE NICENE CREED
READING OF STATEMENT ON PEACE
PRAYERS OF THE PEOPLE

Leader: Let us pray for justice and peace among all nations especially in our country.

Response: **Lord, in your mercy hear our prayer.**

Leader: That the church in this country may be fully aware of the sufferings of the people for justice and peace especially those whose rights to land, labor, shelter, education and health continue to violated or neglected; we pray O Lord.

Response: **Lord, in your mercy hear our prayer.**

Leader: That together with other Christians, and with all those who believe in you as the Creator and God of all, with all those who uphold the dignity oh humankind; we may search for a just and fair solution to the problems that divide our nation; we pray to you O Lord.

Response: **Lord, in your mercy hear our prayer.**

Leader: That all in authority in the church and in the state may work cooperatively and effectively for the liberation of our society from unjust structures; we pray to you O Lord.

Response: **Lord, in your mercy hear our prayer.**

Leader: That all who work for human rights may continue to commit themselves to their ministry and be guided by your Holy Spirit; we pray to you O Lord.

Response: **Lord, in your mercy hear our prayers.**

Leader: That may we be ever thankful of the good land which you have given us, so that it may produce what is needed for life and preserve it for our posterity; we pray to you O Lord.

Response: **Lord, in your mercy hear our prayer.**

(Special intentions for justice and peace may be offered here)

Concluding Prayer:

Almighty God, you created us in your image, inspire the hearts of your people with the spirit of love, justice and peace, By your Holy Spirit, quench the pride, anger and greediness which cause divisions among us. Hasten the time when the world shall become the Kingdom of your Son, our Saviour Jesus Christ. Amen.

THE PEACE
OFFERTORY

(Symbols representing the country's aspiration for freedom, justice and peace may be offered with the oblations of Bread and Wine and other gifts during the offertory)

Offertory Prayer

Almighty God, accept the offerings of your church; fruits of the land and of the labor blessed by your kindness. Fill us with respect for dignity and rights of all your people. Let your spirit of love and unity grow among us until peace and justice is established, through Jesus Christ our Lord. Amen.

PREFACE OF ADVENT
HOLY EUCHARIST
POST-COMMUNION PRAYER

Almighty God, giver of all good things. We thank you for our good and beautiful land, for its rich resources, for its wonderful men and women who make this nation great.

We thank you for all who have fought, known and unknown, and for all those who are seeking and striving to keep shining the torch of liberty, peace and justice in this country.

We thank you for our families, friends and neighbors; for the opportunities of learning, for the knowledge of your will and the means of serving your beloved; we thank you for the many things we enjoy in our daily life.

We thank you for feeding us with the most gracious Body and Blood of your Son, our Saviour Jesus Christ.

Send us now into the world in peace and grant us strength and courage to love and serve you as we uphold the dignity and freedom of all people, through Jesus Christ our Lord. Amen.

CLOSING HYMN

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ADDITIONAL BIBLIOGRAPHY

- A Covenant for Peace and Justice. A study book for use of local groups. Can be requested from World Alliance of Reformed Churches
  150 route de Ferney, Geneva,
  Switzerland

- The Ecumenical Review, Vol 38, No. 3, July 1986, Articles by well known ecumenical writers on Justice, Peace and the Integrity of Creation
  Can be requested from WCC
  P.O. Box 66, Geneva, Switzerland

- A Leaflet on Justice, Peace and the Integrity of Creation
  Can be requested from JPIC - WCC Office
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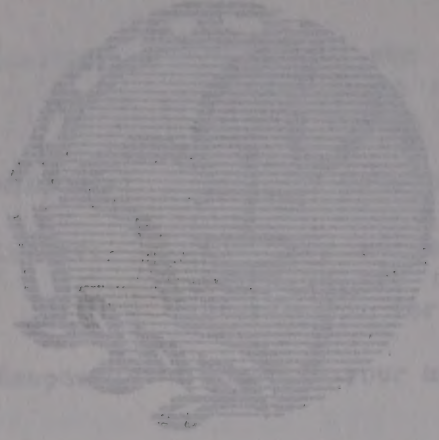

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JUSTICE, PAIX, SAUVEGARDE DE LA CREATION

GERECHTIGKEIT, FRIEDEN UND DIE BEWAHRUNG DER SCHÖPFUNG

JUSTICIA, PAZ E INTEGRIDAD DE LA CREACIÓN

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